The

Non-Subscribing Presbyterian

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Notes of the Month.

It was fitting that among the addresses presented to the King on the occasion of his visit to Ireland there was one on behalf of our Non-Subscribing Presbyterian Church of Ireland. The duty of presenting it fell to the Rev. Thomas Dunkerley and the Rev. H. J. Rossington Its wording was as follows :—"To his most gracious Majesty, King George V.—May it please your Majesty,—We, the members of the Non-Subscribing Presbyterian Church of Ireland, rejoice in the fact that your Majesty and our gracious Queen are enabled so soon after your Coronation to visit this country, and we tender to you on this auspicious occasion a most hearty welcome and the assurance of our sincere loyalty. We trust that during a long and happy reign it may be your gratification to see every part of our great Empire enjoying the blessings of peace and prosperity, and knit firmly together by the ties of a common brotherhood and a common devotion. To this end we hope that your present visit may abundantly contribute, and at the same time make manifest to your gracious Majesty the sincere good-will and warmest wishes of your faithful Irish subjects. amongst whom we are proud to number ourselves. Signed in the name and by the authority of the General Synod of the Non-Subscribing Presbyterian Church of Ireland this tenth day of July in the year of our Lord nineteen hundred and eleven. —Thomas Dunkerley, Moderator; J. Joseph Magill, Clerk."

As there were one hundred and thirty-three addresses to be presented in the three-quarters of an hour it was impossible for each to receive a separate reply. Hence the mode of procedure was this : The first two addresses were read and to each a reply was given by the King. All the remaining addresses were handed singly to his Majesty and he, after receiving each one, gave to the person presenting each address a printed copy of a general reply designed to reciprocate the sentiments and good-wishes generally expressed. This general reply was read by the King when all the addresses had been handed to him. Its tenour was : "I have read with the greatest pleasure your most loyal addresses conveying, as each one of them does, your assurances of devotion to my Throne and person, and I tender to you all my thanks for the affectionate welcome you have given to my Queen and myself on our first visit to Ireland since my accession. I am sorry to be unable to make a separate acknowledgement of each

address, but their great number, representing so many different aspects of your national life, renders that impossible. During past years I have spent many happy days in Ireland, and I hope to enjoy many more in the years that lie before us. I am glad to be told of the increasing prosperity and well-being of my Irish people in all four provinces, and to be able to observe signs of reviving activity in many of the arts and crafts, sciences and callings which contribute so much to build up the character of the people, and to provide outlets for their abundant energy. I notice with filial pride and pleasure that in almost every one of your addresses reference is made to the deep affection my beloved father entertained for your country and to the influence he exerted to secure its advancement to prosperity. It is, I do assure you, my intention to follow in my father's footsteps in the same direction, and to do everything that lies within my power to promote the happiness and general well-being of the Irish people. I pray that God's blessing may attend all your efforts for the health, wealth, and happiness of Ireland."

* *

From every point of view the Royal visit to Ireland was a conspicuous success. Favoured by unbroken fine weather the various functions passed off without a hitch. The streets of Dublin were a blaze of colouring, the decorative scheme of the Citizens' Committee being tasteful and effective, while the individual citizens vied with each other in adorning their houses and shops with appropriate emblems. Above all, the popular enthusiasm could hardly have been surpassed, and it was apparent from the bearing of the King and Queen, as well as from the letters sent by the former at the conclusion of the visit, that they were profoundly impressed and greatly gratified by the whole-hearted character of their reception. No wonder then that many people are now hopeful that the recent visit may be but the precursor of many occasions when Sovereign and subject will be brought together on Irish soil to the further increase of their mutual good feeling and good-will.

"THE LORD HATH NEED."

Mark xii. 3.

By Rev. J. J. Magill, B.A.

Everything in the universe has its use. In our eyes some things are of great importance and others worthless.

We often hear people wondering why certain things were ever made. If we could see with the eyes of Omniscience, we should recognise the part taken in the general scheme by all. Nothing is created in vain. That, I think, is the lesson suggested by our text. Jesus is approaching Jerusalem by way of the Mount of Olives. On this occasion he is unwilling to enter the city on foot. He sends two of his disciples forward to fetch a young ass to him. Doubtless the animal was the property of one of his sympathisers. The messengers were merely to say to the owner: "The Lord hath need of him." Mounted on this humble beast of burden, Jesus rides into Jerusalem. Such an entrance into the capital would seem to us undignified, if not ridiculous. In the eyes of the crowd the use of an ass by a popular leader to-day would probably excite contempt. General Booth on his periodical visits to the great cities of England is carried rapidly and comfortably in an automobile. But we must remember that Great Britain in the twentieth century is different from Palestine in the first. Jesus had doubtless good reason for believing that the object of his visit to Jerusalem would be advanced by the manner of his entry. The populace was deeply impressed, and the reception given to him was that of a prince. Does not the incident show that the highest may be helped by the lowest?

The most worthless and despised things are of importance and have their uses in the order of creation. The spiritual cannot do without the material. Indeed, so far as this life is concerned, we know nothing of the spiritual, but what comes to us through the material. If a man refuses to learn spiritual truths through physical channels, I am afraid he must remain in entire ignorance of them. The mental faculties are directly dependent on the brain; and even conscience itself can only

speak through emotions and feelings connected with our bodies. And so, though the spirit may struggle with the flesh, it must accept its help as a servant, if it is to continue to assert itself on the physical plane. The kingdom of Jesus is not of this world, but its advancement can be greatly helped or hindered by the things of the world. What, for example, is so necessary to the success of Christianity as wise organization? Yet organization has almost entirely to do with the material. It may safely be said that without organization, the teaching of Jesus could not have won the victories which must be credited to it. The Church has been both the custodian and the teacher of the truths of the Gospel. Doubtless the Church came to be regarded not as the channel of religious knowledge, but as an organization of divine authority to be supported and maintained under all circumstances. Out of this mistaken conception of its mission arose the terrible persecutions of the past. Believing itself to be the sole depository of sacred truth, the Church stood in the way of human progress and advancement. And yet during the period of its darkest doings, it had in its keeping the Master's teaching. By its folly it managed so to hide the pearl within the casket that to all intents and purposes there might as well have been no pearl there.

Now, we have here an illustration of the abuse of organization. We may speak of buildings and endowments as merely outward and material things, but the work of the Lord will not go on successfully without them. A living congregation springs from the spirit of Jesus in the hearts of the members, but its continued usefulness depends largely on material support. Without a proper equipment in the shape of buildings and an assured income, its work must be hampered and impeded. But how noble and desirable are the purposes it may serve under favourable circumstances! It keeps before the people the high ideals expounded by Jesus, and cultivates in them the unworldly and the spiritual. It makes against strife, bigotry, and hatred, and encourages peace, love, and brotherhood. If evils still abound even in the vicinity of Christian congregations, we may form some idea what the state of morals would have been without their healing influence. I think, therefore, much more self-sacrificing support ought to be given to those simple, but most useful and necessary organizations —the congregations of our faith planted here and there over the land.

But the work of the Lord needs not only material support: it demands personal service. "The Lord hath need" of you, whosoever you may be who read. You perhaps consider yourself of little importance. You may think the world would not miss you in the least if your place were to be found vacant to-morrow. Many take this humble view of their own work, but surely they are mistaken. From causes apparently trivial, the most momentous results have often sprung. We cannot estimate the value of our services from the standpoint of the Heavenly Father. It should be enough for us that to each of us has been given his work. There is something we may do for our congregation. Our influence counts for much in our home. Many far-reaching movements are springing up and gaining strength in this age of transition. It is very necessary that men in whose hearts the spirit of Jesus is should guide and control them. The poverty of the poor, the wealth of the rich; the wretched dwellings of the slums, the palaces of the great; low wages, long hours, and unhealthy conditions of labour, the extravagance and luxury of the highly-placed: these and other contrasts of society have roused discontent. Surely men in whom the mind of the Master dwells are sorely needed to solve the serious problems of the age. And so it is that "the Lord hath need" of you, of your wealth, of your talents, of your learning, of your personal service, of everything you can give and do for the furtherance of his kingdom on earth.

READY-MADE RELIGION.

By Miss Mellone.

SOME writer said recently that this was an age of ready-made goods. The remark has a wider application than would be thought at first sight. We all know the day for home-baked bread, home-spun linen, home-made clothes, is over; indeed, it seems as if we should

soon buy all our food ready prepared in tins and bottles, even as we already buy our medicines ready prepared and labelled, instead of carefully distilling them from herbs of our own growing, as our grandmothers were wont to do.

But it is not only our food and our clothes that we buy ready prepared; the habit extends to things of the mind, and often we buy our political opinions, and, dare I say it, even our religious beliefs, ready-made, so saving ourselves the trouble of thinking out the matter for ourselves. Indeed, in politics, all parties consist largely of most worthy persons who take their opinions straight from the newspaper, who can be trusted never to endanger party unity by arriving at any independent conclusions; they are dear to party managers, and they have to be reckoned with by any setter forth of strange doctrines, on either side.

But is not the same type to be found in the world of religion as well? "Prove all things: hold fast that which is true," said St. Paul; but how seldom is this advice carried out. It would be interesting, if it were possible, to find out the reasons which prompt people to go to one church, rather than to another. Sometimes worshippers are attracted by a large congregation, in somewhat the same manner as the smaller planets are attracted by the great suns. Often a brilliant preacher is the magnet which draws the crowd, often fine music is the inducement —almost anything it would seem, rather than a reasoned conviction that the principles for which a certain church stands are true and right, so far as individual reason can judge of these matters. There is one great church which makes the adoption of ready-made religious belief an indispensable condition of membership. Note the prevailing expression on the faces of those present at any Roman Catholic service; it is not too much to say little can be read there except submission, obedience to authority. All through its history the Roman Church has sought to crush individual opinion, and has held up blind obedience to authority as the ideal for Christians. A recent writer says—"In the name of Christ Churchmen burned heretics for refusing to accept a form of words; in His name they imposed political opinions, making partisanship part and parcel of piety; in His name they regulated the rights of property, denying them to the individual cleric, pushing them to the last point for the ecclesiastical community. In all these things they made Christ a judge and divider, and in all these things He Himself refused to give judgment."

Yet all this is directly opposed to the teaching of Christ. He left no creed, no formula by which correct belief could be tested. Even the short prayer which he left as a model involves no dogma, only the faith in one God the Father. So far from inculcating blind obedience as a duty, he ever sought to lead his followers into the "hard path of liberty." He could even tell them "it is expedient for you that I go away," for he did not wish them to depend even on himself too entirely. They asked him to shew them the Father; this he would not do, but he shewed them the way to the Father. "No system which absolves people from the trouble of thinking can ever be profitable to them. It may save them from much pain—and so may paralysis. No doubt it satisfies a craving which exists in the human mind, but it is a craving for stupor, like that which lends attraction to narcotics, not the craving which Christ sought to stimulate into more abundant life. It is self control, not obedience, which is the moral goal of humanity." It is our clear duty to think out for ourselves what is right. It will cost some trouble, but everything worth having costs trouble; if we would have the pearl, we must be prepared to pay the price. We can never arrive at absolute truth, that is quite certain; we can never by our utmost searching find out the Almighty to perfection. Nor shall we all arrive at the same result, for different systems are sure to commend themselves to different minds. But we are bound to follow both injunctions of the Apostle: first to judge for ourselves as best we may which of the different religious systems contains most truth, and then, having decided, we are bound to hold fast to it, even if this involves some sacrifice of social position, or of pecuniary advantage. Again, "prove all things: hold fast that which is true." Were this advice more generally followed, there would be fewer empty seats in our churches.

THE RELIGION OF SHAKESPEARE (1).

By Rev. S. H. Mellone, M.A., D.Sc.

IN the England of Shakespeare's time—the closing years of the 16th century—men were in a mood to think human life, with its action and its passions—a very important and interesting thing. "They did not turn away from this world, and despise it in comparison with a heavenly country, as did many of the finest souls in the Middle Ages; it was man they cared for, and the whole of manhood—its good and evil, its greatness and littleness, its laughter and tears." When men thus cared about human life, their imagination craved vivid pictures and visions of it; and to this instinctive call Shakespeare responded. His writings are the first poetic work of the highest rank in which the human interest is obviously supreme. Looking to the spiritual range which his works manifest, we may say that he took the human soul to be his province; the Human Nature, hitherto systematically studied only by priests, was to be the web and woof of all true art.

Human Nature therefore, becomes also the web and woof of true Religion. The Religion of Shakespeare is no creed or confession of faith. But the mind of the author is revealed in the pictures of human life which he has drawn; for they show us the development of a moral order in the conduct and fortunes of his characters; they show us the development of character and of destiny arising out of character, and compel men to read the meaning of their own actions.

Shakespeare is no fatalist. Fatalism supposes you to be a mere tool in the hands of some power—divine or diabolic—outside yourself. Bnt no "fate" broods over the fortunes of men and families, compelling them to do what they do. The only fatality recognised by Shakespeare is that of the Laws of Life (not of man's making) which are "laws with an 'if,'"—which say "if you do THIS, then THAT shall follow, whether you like it or not, whether you knew it or not." Mazinni says "In Shakespeare, liberty does exist; the act of a single day, or it may be of a single hour, may throw a whole life under the domain of necessity, but in that day or that hour the man was free and arbiter of his own destiny." This thought, once adopted into our mind, kills the lingering notion of Fate, or Luck, in life.

It is true that if by Luck, good or bad, we mean those outstanding events which determine the lives of mortals, and which we have no means of foreseeing or controlling, then Shakespeare readily admits such events. But they are things in the course of nature, and appear as "Luck" only through our ignorance. If we knew more, we should forsee more, and so be able to control more.

And because there is such an inviolable order in the nature of things, it is possible for men to learn to improve the world; just as new forms of life—new flowers and fruit, for instance, for beauty and for use—can be created by human art, as men learn "the means by which things are perfected." So we are told in an exquisite passage in "A Winter's Tale." The maiden Perdita, the lost princess, reared as a foundling in a shepherd's cottage, tells the stranger that she only cares for wild flowers, of Nature's own making, in her rustic garden. She will have none of any art that "shares with great creating Nature." It is the attitude of some opponents of Reform to-day. And the stranger replies:

> "Yet Nature is made better by no mean
> But Nature makes that mean; so, even that art,
> Which you say adds to Nature is an art
> Which Nature makes, ...
> Which does mend Nature, change it rather, but
> The Art itself is Nature."

And as it is a world without Fate or Chance so it is without Miracle, in the old meaning of the word. Human life is not thrown into confusion or made unnatural by incursions of the miraculous. Shakespeare well knew that there are more things real and active about us than are dreamt of in our commonplace views of human life; but the one standing miracle is human life itself. That power and virtue which can achieve greater wonders than all the feats of ecclesiastical magic, is simply a noble or beautiful soul of man or woman. If we recognise in the moral order of the world a Divine Presence then the Divine Presence is never absent from Shakespeare's world. He shows all the moral elements of human life—its

beauty and strength, its sin, its anguish, its purity, its love, its joy—in their connections, contrasts, and conflicts, and above all in their inward and outward working, their spiritual and material effects. And as the vision of life thus rises before us, Hamlet's words ring true: "What a piece of work is man! how noble in reason, how infinite in faculty! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god!"

Humanity in fact, was the true object of Shakespeare's faith and love.

(To be concluded).

MOSES.

Alas my God! why didst thou set me apart, and why didst thou appoint me a leader of this people of Israel,—this stiffnecked, this disobedient, this unbelieving people? For didst thou not set me apart; when of all the sons of my nation in the land of Egypt, that land of bondage, thou didst cause me alone to enter upon a life that was not of bondage, but of honour, as the son of Pharaoh's daughter? Was it not of thee that my mother perceived in me a goodly child, such as thou hadst willed should be not cast away but saved? Was not the floating ark which she invented the offspring of necessity which thou inspiredst in her, the pious obligation binding her thus to execute thy will? And didst thou not appoint me to this charge; calling me to it in the land of Midian, whilst in the stillness of the wilderness I tended Jethro's sheep; making it dawn upon my mind that having been at first, and then much later, most wondrously preserved, I was not destined thus to fill my days with ease, to stay for ever in those peaceful pastures; reminding me by the very flock I kept, of my own people's need, as sheep without a shepherd; enforcing on my mind in different wise, by recollection of the very incident that had caused my flight, the nature of their need? Yet even then, did I not pause, and doubt, and hesitate, feeling my impotence to achieve the end, to kindle faith in them,—their spirits stultified by ruthless slavery; and knowing I had had no eloquence up to that time, nor yet,—when thou already hadst begun to move me, finding words, in which to utter what I inly felt, in which to move their hearts, as thou hadst moved mine? Did not I strive with thee, bidding thee send instead whomso thou wouldst? Wast thou not angry, driving me to that to which I would not come when called, bidding me to know it was of thee to give to any man blindness or dumbness, or else sight or speech: and promising that thou wouldst give me words or cause my brother to find words for me? But see, O Lord, how he has served me now, whom thou didst give to be a mouth for me! He has not spoken words of mine to them; but in my absence has deserted me, and given utterance to, and sanctioning thereby, their vile apostasy.

Why therefore didst thou call me to this charge? Why didst thou bid me shepherd them at first? How wilt thou punish them, who thus have drawn on them thy sore displeasure? Wilt thou blot them out? Nay, for thine own great name thou wilt not so; since thou hast promised for thyself to make of them a people that shall be the cause of fear, and cause of faith in thee in all the earth. Allay thy wrath O Lord: let it not wax so hot as to consume them. A great sin have they sinned against thee. Yet if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of the book of living ones which thou hast written. I know thou wilt not blot out all of them, the guiltless with the guilty; and I will lead them whither thou shalt bid. I know thy presence shall be with me everywhere, and thou wilt give me rest. Thou hast communed with me as friend with friend: yet show me now thy face, and it sufficeth me.

Here in this cleft of rock I will recline awhile; here rest and meditate until the sun goes down. How dazzling are the rays of splendour spreading in all ways from its light of glory! No eye could bear to gaze on that refulgent disk. . . .

Now it has gone; sunk out of sight below the distant line of earth and sky. The fulness of its glory has gone by. Yet what a glorious light remains behind to show where it has been,—a wondrous glory that I love to gaze upon and gladly contemplate. So, when I cast my thoughts

upon the past, I see what God has done, —and done for me; and see how good he was. But in the present none may see nor tell the fulness of his goodness and his glory.

EUSTACE THOMPSON.

For the Children.

ICH DIEN.

THERE was a great to do in the little Welsh town of Carnarvon last month. The King and the Queen, Ministers of State, Lords and Ladies, Mayors and Aldermen, and great crowds of loyal and enthusiastic people were met together for the investiture of the Prince of Wales. It was a quaint and picturesque ceremony, and owed not a little of its impressiveness to its surroundings, for more than six hundred years ago, at Carnarvon Castle, the then King of England conferred the title Prince of Wales on his son, and ever since the eldest son of the King has borne the title. Amid all the pomp and splendour, with applause and flattery sounding in his ears, and surrounded by reminders of his exalted position, our young Prince had need to remember that with his proud title went the humble motto "Ich Dien," which means "I serve."

It seems a queer motto for the son of a King, yet not so very queer when we remember the words of the Prince of Peace, "The Son of Man came not to be ministered unto, but to minister," for to minister means to serve. No one can be too exalted for the motto "Ich Dien."

It is said that after the Battle of Cressy the Black Prince took for his own the badge and motto which had been on the helmet of the blind King of Bohemia, who had been slain in the fight. This King of Bohemia had a high ideal of service, he did not make even his blindness an excuse for idleness. When he heard the order for battle he said to those near him, "Gentlemen, you are all my people, my friends, and brethren at arms this day; therefore, as I am blind, I request you to lead me so far into the engagement that I might strike one stroke with my sword." The knights consented, and in order that they might not lose him in the crowd, fastened all the reins of their horses together, placing the king at their head that he might gratify his wish, and in this manner advanced towards the enemy; however, they advanced so far that they were all slain, and on the morrow they were found on the ground with all their horses tied together. Well might the Black Prince honour himself and the valiant and faithful King by adopting the motto "Ich Dien."

In that same battle the Black Prince achieved his first success. He was in the thick of the fight and was hard pressed. Seeing the danger a knight rode off to ask the King of England to send help to his son. The King replied, "Is my son dead, unhorsed, or so badly wounded that he cannot support himself?" "Nothing of the sort, thank God," rejoined the knight, "but he is in so hot an engagement that he has great need of help." The King answered, "Now, Sir Thomas, return to those that sent you, and tell them from me not to send again for me this day, nor expect that I shall come, let what will happen, so long as my son has life; and say that I command them to let the boy win his spurs, for I am determined, if it please God, that all the glory of this day shall be given to him, and to those into whose care I have entrusted him." You see even princes have sometimes to fight their own battles and win their own victories.

May not each one of us make the Prince's motto our own? "I serve." Never let us be too high and mighty for even the lowliest service; let not any infirmity or deficiency be used as an excuse; let us not expect or desire that hard tasks be taken from us, let us bravely try to win our spurs. We are all children of the King of Kings, and must be up and doing in the battle of life.

True worth is in being, not seeming,
In doing each day that goes by
Some little good; not in dreaming
Of great things to do bye and bye.
For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

TEMPLEPATRICK OLD PRESBYTERIAN CHURCH.

Sale of Work.

A two-days' sale of work organised by the members of the Old Presbyterian Church, Templepatrick, was opened on 30th June, and continued on 1st July, in the Schoolhouse adjoining the station. Dr. John Campbell, of Belfast, performed the opening ceremony, the chair being occupied by Dr. James Moore (Belfast), and there was a large attendance.

The Chairman said the name of Campbell was well known in the valley of the Sixmile, and Dr. Campbell did not require any introduction on that occasion. His father, the Rev. Robert Campbell, taught his sons to think for themselves. He (the speaker) knew both of them, and they were men of strong and independent minds. Undoubtedly the community of Free Christians would have benefited by Dr. John Campbell's inclusion in the ranks of the ministry, but the community of scientific surgeons would have lost something. He was a combination of one of the truest and safest intellects ever devoted to the treatment of suffering humanity, and he possessed the courage of his convictions.

Dr. John Campbell said he had very great pleasure in being present, and his pleasure was greatly enhanced by seeing the large gathering in the schoolhouse that afternoon. He need not go into the many reasons why he took a deep interest in that district and that congregation on behalf of which that bazaar was being held. The fact that he had an hereditary connection with both of over one hundred years sufficiently accounted for the interest he felt. But apart from that, the history of the congregation was one that no person who took any interest in Irish Presbyterianism could afford to disregard, as Templepatrick was one of the first congregations of the Presbyterian persuasion founded in this country. He had much pleasure in declaring the bazaar open.

Rev. Thomas Dunkerley, in moving a hearty vote of thanks to Dr. Campbell and to the chairman, said Dr. Moore was well known to that congregation, the members of which much appreciate his connection with it, and his services on that occasion were only one of the many favours they had received at his hands. As to Dr. Campbell, his name belonged not only to Templepatrick, but to a wider public, and his action in coming to help them there that day was only in keeping with his consistent kindness towards the congregation. It might seem very strange that so much money was usually wanted for religious and educational purposes, but they could not possess things without paying for them. Churches and schools compelled them to put their hands in their pockets They called for some self-sacrifice, but the self-sacrifice was good for them and elevated them.

Rev. A. Turner, in seconding, said they had there helping them that day two gentlemen very closely connected with the congregation. They were thoroughly delighted to see both of them. They were glad to have Dr. Moore with them, and to know that since he went out into the world he had made an honourable name for himself. It reflected on themselves, and they liked to think they participated in his reputation. It was also a great pleasure to have Dr. Campbell to open the bazaar. He was what is known as a strong man. He occupied a foremost place as a surgeon, but he was also a man of letters, and he would have occupied a foremost place no matter what walk of life he would have entered upon. His (the speaker's) own personal thanks, as well as those of the congregation, were due to both gentlemen, whom they were glad and proud to have with them that day.

The sale of work was re-opened on Saturday by Dr. Robert Campbell; Dr. Orr, of Templepatrick, presiding. On being moved to the chair, Dr. Orr said:—"Ladies and gentlemen, before calling on Dr. Campbell to open the bazaar, I beg to thank the Rev. Mr. Turner (your clergyman), and the committee of this congregation, for the honour they have done me in asking me to preside, but I assure you I would rather the honour had fallen on the shoulders of the gentleman who was to have accepted the chair here to-day, viz., Mr. William Kell. We all deplore Mr. Kell's illness, and I am sure it is the sincere desire of everyone here

to-day that he may soon be restored to health again. Mr. Kell has taken a great interest in the affairs of this Church from his youth up; he belongs to a very old and much esteemed family of the congregation, and I think the congregation has a right to be proud of Mr. Kell, not only for the interest he takes in the Church but also for the success he has attained in business and in social position. I well remember a bazaar being held here in connection with this Church, six or seven years ago, which was opened by Colonel M'Calmont, M.P. for East Antrim, myself presiding on that occasion. That was a big bazaar, but this is a little bazaar, or you might call it a bizarette, or as the old woman remarked, a cake bazaar. I remember remarking on that occasion that we had had an epidemic of bazaars in Templepatrick. However that epidemic died out at that time, but epidemics are liable to recur from time to time, and epidemics of this kind are such as the people seem to appreciate. Dr. Robert Campbell requires no introduction to a Templepatrick audience. He is well known in Belfast as a distinguished surgeon, but better known to you as the son of your late esteemed pastor, the Rev. Robert Campbell of Templepatrick. I had not the pleasure of knowing the late Mr. Campbell, nor had I the pleasure of knowing Dr. Robert Campbell's mother, but I had the pleasure and honour of knowing his mother's mother, the late Mrs. Simpson of Cogry House. Mrs. Simpson and my mother were most intimate friends, and many happy evenings our family spent with Mrs. Simpson's family at music, and with croquet and other games. Mrs. Simpson was one of the most kind, warm hearted and generous ladies in the country for miles around, and subscribed liberally to every deserving cause, and if Dr. Robert Campbell inherits his grandmother's good qualities, he cannot fail to be a good-hearted and broad-minded man. I have much pleasure in calling on Dr. Campbell to open this bazaar."

On rising to re-open the sale, Dr. Campbell said that it was with the greatest possible pleasure that his wife and himself had come there that day. He should be unworthy of the name, which he had the honour to bear, if he were unwilling to do anything in his power for the Old Presbyterian congregation of Templepatrick. It was a congregation on whose past the present members could look back with pride and reverence. It was one of the seven first pillars of the Presbyterian Church in Ireland, and it had been a pioneer in the cause of liberty of thought and conscience. He had also pleasure in being present on account of the esteem in which he held their minister. By birth and education an Englishman, Mr. Turner had achieved the difficult task of rendering himself thoroughly familiar with the aims, the views, and the prejudices of the people of the North of Ireland, and had constituted himself an able and successful leader of their Church. Dr. Campbell further said that the well-filled stalls before them bore testimony to the zeal and industry of the ladies of the congregation and their friends, who were anxiously awaiting the opportunity of commencing business. He would not, therefore, detain them any longer. He had pleasure in declaring the bazaar open, and he hoped that the financial results would satisfy the expectations of the most ambitious of the stall-holders.

The usual votes of thanks having been cordially passed, sales were proceeded with, and it is gratifying to be able to report that the undertaking proved an unqualified success. The effort to liquidate the debt was fully rewarded. Thanks are due to innumerable friends of all the neighbouring Churches, and to a large body of capable assistants who served willingly under the leadership of Mrs. Thompson, Miss Moore, Miss Getty, and Mrs. Turner.

Reports.

All Souls' Church, Belfast.—Some members of All Souls' Church met on Saturday afternoon, July 22nd, 1911, in Rosemary Hall, to say farewell to the Rev. E. A. and Mrs. Voysey, who are going to Birmingham. Before their friends separated the following letter was read, and then, with a purse of sovereigns, handed to Mr. Voysey:—"July 22nd, 1911. Dear Mr. Voysey,—The friends you have made in All Souls' Church unite in sincerest good wishes for the welfare of Mrs. Voysey and yourself. In

asking your acceptance of this purse of sovereigns as a token of their good-will towards you, the contributors desire to express their deep regret that your ministry in Belfast has come to a close. That your new work in the wider sphere that the call to Birmingham offers may be full of interest, and prove in every way a desirable and succeseful change we earnestly hope. And with every good wish, we are, your sincere friends.—Signed on behalf of the subscribers, John Campbell (Chairman of the Church Committee)." Mr. Voysey, with great feeling, expressed his sincere thanks for this unexpected gift, and for all the kindness he had received during his residence in Belfast.

Belfast—First Church.—The annual excursion in connection with the Sunday School was held on Saturday, July 1st. Despite the showery weather four well-filled brakes set off from the Central Hall soon after ten o'clock in the direction of Greyabbey, the latter being the day's objective. With the country looking at its best along the route, with song and joke and friendly chat to beguile the way, no wonder that the journey seemed too short for many of the party. Yet even they found compensation in the hearty welcome given by the Greyabbey minister (Rev. Thomas Munn) and in the still more hearty appetites with which they attacked the lunch speedily prepared for them. Then with their physical hunger stilled they set off to satisfy their mental craving for knowledge. The venerable ruins of the Abbey naturally called for considerable attention and appeared to afford much food for meditation. Later in the afternoon Mr. Robert M'Crum arranged races of various kinds for the children, and suitably rewarded the efforts of the winners. Only one thing remained to complete the pleasure of the party, viz, the presence of the Superintendent (Mr. M'Williams), and as that was forthcoming before the afternoon ended, the tea was discussed with the best of good will and the most contented and concentrated application. A splendid drive home, marred only by a slight misadventure, from which fortunately no one suffered, brought to an end one of the best-attended and most enjoyable excursions of recent years.

Cairncastle.—On 4th July a party of twenty connected with the Old Meeting House took the boat to Stranraer. This was a long anticipated treat to the choir. Having dined at the Downshire Arms Hotel, they drove to Castle Kennedy, and enjoyed the beautiful grounds in spite of dull sky and some rain; on the way back they were cheered and enlivened by the melancholy airs of two young Scots, who sang on the steps of their wagonette. After tea and a perambulation of the streets of Stranraer, the company returned to the boat, and played an amusing game, the rules of which were given by the sea, and in which only a few succeeded in keeping their places till they reached the harbour at Larne.

Glenarm.—On Thursday, 13th July, the members of the Old Presbyterian congregation had their annual excursion. The party, which included some friends of other denominations, left the Meeting-house about 10-30 a.m, and arrived at their destination, Garron Tower about 11 30 a.m. Notwithstanding the fact that there was a good breeze, the members did not enter into the various games and pastimes with the enthusiasm that they displayed on previous occasions. The intense heat had doubtless much to do in making them decide to take a quiet walk round the beautiful grounds, while some more adventurous spirits ascended the lofty hill overlooking the Tower, from which a very fine view can be had both by sea and land. Refreshments were served at intervals during the afternoon and evening to all present, who, after engaging in dancing and other amusements, arrived home at a seasonable hour well pleased with their day's outing.

Killinchy.—On Coronation Day the teachers of the Sunday School gave a tea-party to the scholars. Coronation Bibles were distributed to the boys and girls who had regularly attended Sunday School during last year. Coronation Medals were distributed among all present, young and old. The day proved exceptionally wet, yet not sufficiently so to damp the ardour of the young idea of Killinchy. Thanks to the proportions of our Lecture Hall young and old thoroughly enjoyed themselves. Mr. James Osborne gave a selection on his gramaphone which was

highly appreciated. Mr. Osborne kindly presented the Bibles to the children, and Mrs. John Morrow gracefully presented the Medals. The annual Sunday School Fete was held on Saturday, July 1st. The scholars and friends assembled in the Lecture Hall, at 3 o'clock, for their cake and lemonade. For the first time the children drank their lemonade out of tumblers presented to the school for that purpose by our good friend Mr. James Osborne, whose kind interest in the school it is gratifying to acknowledge. The teachers and scholars afterwards adjourned to a neighbouring field, where games of various kinds were indulged in. Towards the evening a large crowd had gathered, and the Fete was voted a success.

Mountpottinger.—The annual Floral Services were held on Sunday, July 2nd, when the preacher for the day was Rev Alfred Davison, of Dromore. Under the direction of Mrs. Worthington willing hands had tastefully decorated the Church in keeping with the occasion. Addressing the scholars at the afternoon service the preacher said that he wanted if possible to keep them to two good gifts—the love of nature and the love of good books. In this old world of ours there were many good things, but there was nothing like finding out for ourselves. Some people had the misfortune to be colour blind, which meant that they were also beauty blind. A great deal however depended upon them being quick at noticing things. He recommended them to use the eyes and tongues given them by God, and not to be afraid of asking when not thoroughly understanding. He recommended certain books to their careful attention, and remarked in conclusion on what reading had done for the world, and how it has also been a sort of guardian angel to many people. An augmented choir under the direction of Miss M. Morrow, L.I.S.M., led the singing of the selected hymns, and rendered in efficient style the anthem, "The Lord hath prepared." The collections for the day were devoted towards the Sunday School annual excursion, which will be a thing of the past by the time this magazine is published.

Newtownards.—The fourteenth annual Floral Service was held on Sunday, July 2nd, in the First or Old Presbyterian Church. Decorations, music, and address were excellent, and many declared it was the finest we had yet held. Miss Mary Barnes, of Greyabbey, sang with delightful expression and pathos Cowen's beautiful song, "Light in Darkness." The Rev. Matthew Watkins, of Moneyrea, spoke eloquently upon the subject of Symbolism, pointing out many beautiful examples of the symbolism of flowers and the laws of nature teaching the lesson of toleration and charity. He spoke of the value of the symbol in worship as helping the worshipper to appreciate something of the divine mystery, and showed how all religion required the use of symbol both for teaching and devotion. There was the danger that the symbol might be mistaken for the thing for which it stood, and a certain form of idolatry evolved, but he also pointed out clearly that the worship that was most simple and devoid of symbol was in greater danger of producing the dead formalist than was that of the elaborate ritual. The address was listened to in wrapt attention by an audience representative of every denomination in the town, both Protestant and Catholic. Though the season had not been a good one for flowers there was no scarcity, for friends of all churches vied with one another in helping us. Special hymn sheets, with a portrait of the church, were provided, and the singing was very hearty.

Rademon.—A special service arranged by the Catch-my-Pal and Total Abstinence Society was held here on Sunday afternoon, June 25th, at four o'clock. Although the weather was somewhat forbidding, a hundred and seventeen persons were present. Rev. T. Jamison, M.A., rector of Kilmore, read the lessons, and the sermon was preached by the resident minister. A collection in support of Temperance work was taken, which amounted to thirty-two shillings and seven pence. The plates were carried round by Messrs. W. M'Mordie, F. Silcock, and W. Morrison, who are orthodox in faith; and by Messrs. H. M'Robert, H. Morrison, and W. M'Robert, who belong to our own communion. All however are united by their interest in the good cause of Temperance.

Unity Guild.—The second excursion of the season took place on June 17th,

the destination being the Gobbins. Although this bit of the Antrim coast is so easy of access from Belfast as to make it familiar to the majority of the inhabitants of Linenopolis, its remarkable character makes it always seem fresh to the visitor, and consequently it is not surprising that a good number made the journey in spite of the break in the brilliant weather that had prevailed for the preceding weeks. The Midland Railway authorities caused some confusion in the arrangements by putting our reserved compartments on the 3-0 p.m. train instead of the 2-55 p.m., as had been arranged. Consequent upon our later arrival the tea hour had to be put back to the consternation of some of the fair sex, who cannot bear the prospect of waiting beyond 6-0 o'clock for the "cup that cheers" A few of the party made the journey to the Gobbins Walk by means of "shank's mare," but the majority were induced to board jaunting-cars. It was noticed on arrival that evidently the engineers who constructed this most wonderful walk along the face of the cliffs had not in their wildest fancies dreamt of the dimensions of modern millinery, and in consequence several ladies found it no easy matter to pass through "the needle's eye" entrance. Eventually however this was successfully negotiated and the journey proceeded with. Some little time was lost by the necessity for taking shelter in the caves from the showers that passed over to the final accompaniment of a fine rainbow. The accommodation for large parties being somewhat of the primitive order at the Gobbins, it was necessary to return to Ballycarry Station and seek the hospitality of the Gobbins' House Hotel for tea, and the members of the party reached here in driblets, by which time they were all ready to do justice to the meal. The interval of waiting for the train was pleasantly filled by a stroll round the well-kept gardens attached to the hotel.

On July 1st it had been arranged that we should lend our countenance to the Sale of Work being held by our Templepatrick congregation, but from various causes, one of which was in all probability the very unsettled weather of the previous few days, only a very small party made the journey. This fact is to be deplored, as an opportunity was afforded the members for rendering a little help when same would be undoubtedly appreciated. The opening ceremony was performed by a Belfast friend in the person of Dr. Robert Campbell, who dwelt with pleasure on his early associations with the life of the Templepatrick congregation—a fact which was enlarged upon in the remarks made by the resident minister, Rev. A. Turner. One outcome of the small muster of Guild members was the fact that your unfortunate hon. sec. (whose first experience it was of such a thing as an opening ceremony) was prevailed upon to second a vote of thanks to the Opener and Chairman—really a very great ordeal for one so inexperienced. As the clock went round the denizens of the country-side commenced to gather, and we found ourselves the possessors of tickets for wheelbarrows, bed-spreads, lawn mowers, and other trifles which were being ballotted for Having given support to the refreshment department, which did a deservedly brisk trade, one of our party obtained a letter of introduction from Rev. A. Turner which gained for them access to the grounds of Templepatrick Castle, where they spent a pleasant hour. They amused themselves by watching the inhabitants of a wasps' nest on the ornamental fountain, and speculating what the result would be if they ventured to attack same. Further food for reflection was found in mental calculation as to what amount of hard cash would be needed to put the fine old place in a state of repair, if some wealthy returned Irish-American should determine to buy the estate and revive its old-time glories, thus bringing fresh and added prosperity to the pretty little Antrim village.

Echoes.

It is estimated that there is at least one rat to every acre of land in the United Kingdom, that is, 40,000,000. From this, it follows that there are as many rats as there are human beings in this part of the world. Now, it is calculated that each rat costs the country 7/6 in the way of damage, during a year. If this be so, we suffer an alarming loss of £15,000,000 a year by the depredations of rats! Then there are the parasites with which they

are infested to be taken into account. These are believed to be the bearers of plague, and cholera contagion. The rat problem is a very serious one.

* *

The wonders revealed by science are endless. To those already recorded must now be added that of the laying of the foundation, or corner stone, of Grenfell Home for Deep-sea Fishermen, in Newfoundland, from Buckingham Palace, in London, by the King after his Coronation. Notwithstanding that he was nearly 3,000 miles away, science had so disposed the forces of nature that, by the pressing of a button, the stone was lowered in its place by invisible hands. The feat was accomplished by the fusion by electricity of the wire that supported the stone. The King in London, and the stone in Newfoundland! Only science, the great wizard, could accomplish such a marvel. What more wonderful has nature in store for us!

* *

Unitarians and Non-Subscribing Presbyterians know a good deal of "the cold shoulder." They are, indeed, accustomed to it. It is very gratifying to learn that the Unitarian denomination was, along with other Nonconformist bodies, recognised by the Duke of Norfolk, the Earl Marshal of England, a Roman Catholic, and places in Westminster Abbey assigned to the present and late President of the British and Foreign Unitarian Association on the occasion of the Coronation of King George the Fifth. Perhaps we shall experience a little less of "the cold shoulder" henceforward.

* *

China, with its 300,000,000 of inhabitants, after lying out a dormant for untold ages, is waking up It is giving up the production of opiun at a cost of £23,000,000 annually. It has been a slave to opium, just as Europe has been and is a slave to tobacco, but in the case of China with infinitely more deleterious consequences. It is also bravely relinquishing the use of it, a thing that seemed impossible formerly. When Europe abandons the use of tobacco, or alcohol, it will be following in the self-denying footsteps of China, so that it will be seen that "the heathen Chinee" can set the Christian an excellent example as to the virtue of self-denial. Nor is the growth and use of opium the only reform China is entering upon. It is abandoning the pigtail, which at first (in 1644) was a badge of subjection, but until recently, an object of national pride. Fifteen years ago, a man would have lost his head had he cut off his pigtail. In a short time, it is believed, all pigtails will have vanished to the great comfort, convenience, and economy of the Chinese. It is estimated that by the saving of time, and in other ways, China will probably save £81,000,000 a year as a consequence.

* *

The most interesting and novel Coronation memorial, in the way of utensils, I have seen is a denominational one issued in connection with our Ballee congregation in County Down, of which the Rev. Joseph Henry Bibby is minister. It is a china mug, presented I believe to the members and children of his congregation by Mr. Bibby. When that gentleman undertakes to do a thing it will be done, and done as satisfactorily as possible In the present instance the mug is especially appropriate, as it bears the names, and periods of service, of all the ministers who have served the congregation. Though the society is more than two hundred years old, only seven names appear—a marvellous small number. They are as follows:

William Smith	-	1701-1747
Robert Smith	-	1750-1787
James Patterson	-	1782-1798
Josiah Ker	-	1799-1809
David Whyte	-	1811-1871
John Porter	-	1860-1884
Joseph Henry Bibby		1884-

The congregation dates from 1697, and the meeting-house from 1721.

But what about the King, for it should bear some reference to him? None, however, is visible until the vessel is held up to the light and looked into, when the etherialised form of His Majesty appears to the astonished beholder. Though simple and unpretentious, the mug is a useful and interesting memorial, not only of the Coronation of King George the Fifth, but of the ministers of the congregation also.

* *

Unitarianism is at present in honour in the United States. It is never in the shadow of a State Church. People are

taken for what they are worth, and not because they belong to a particular denomination With a Unitarian President, and a Unitarian Chaplain of the Senate, surely Unitarians can walk with their heads erect. It is evident that those of Washington are doing this, seeing that they have in course of erection a Church that will cost £60,000! All honour to President Taft for the part he is taking in this matter! At the head of the list of subscribers stands his name. He is not of those who, when they flourish, turn their backs upon their meeting-house and seek a fashionable and popular Church.

* *

150 young men on entering Amherst College, U.S., were examined as to their knowledge of Biblical subjects when it was found that 79 knew nothing of the fall of Jericho, 37 were unacquainted with the name of Cain, 40 with that of Daniel, 65 knew nothing of Saul, 102 nothing of Gideon, and 105 were ignorant of "dearly beloved" Timothy. Ignorance of the story of Daniel and the lions, was general. Are we any better than our kinsfolk of the United States in this respect?

* *

Arbitration proceeds apace. During the first ten years of the present century, fifty of such treaties were signed. As evidence of good work done, it may be said that the United States in 1908 concluded treaties with France, Great Britain, Switzerland, Norway, Spain, Portugal, Japan, Denmark, Italy, Mexico, Holland, Sweden, China, and Brazil. The greatest and most important has, I trust, yet to be concluded between England and the United States.

* *

4,000 workers lose their lives annually in Great Britain. This is an alarming fact. One involuntarily exclaims—"Surely something is wrong, or such an immolation could not take place!" At the head of the list are miners and sailors, with about 1,000 each, while the other 2,000 occur among those engaged on railways, in mills, factories, workshops, and in connection with various other pursuits.

* *

It is pleasant to see religious bigotry becoming snubbed, even though that bigotry be connected with an act assumed to be for the public good. A gentleman offered the use of his grounds for the public celebration of the coronation, but with this proviso—that no dissenting minister be allowed to take part in the proceedings. One would have thought we had got beyond this; but, no. It is gratifying to learn that at a public meeting held to consider the offer, it was with a single exception, declined amid applause. Well done good people of Burnham! You are worthier than your celebrated beeches.

* *

A certain titled lady recently, wishing to show the untruthfulness of a statement some one had made, characterised it as "fundamentally inaccurate;" and another, criticising this, said, "a monosyllabic epitome" of the utterance would have been much more to the point. These expressions seem to me an unworthy beating about the bush, seeing that a lie only was intended. Such a round-about method of expression is dealing with morals with a pair of tongs, and very long ones too. Better to call a spade a spade.

* *

A boy was heard using expressions in which the word "devil" occurred, when he was called to account by his mother. She accused him of swearing. But the boy declared that he had not been swearing. "Well," said the mother after some hesitation, "maybe it isn't exactly swearing; but its making light of sacred things." Sacred things! The devil a sacred thing! This surely is something new, not dreamed of in the philosophy of Horatio. I do not think Hezekiah Goodenough, judging by what he said and recorded in this magazine about the devil, would have thought there was much that was sacred about that old rascal.

* *

One cannot help sympathising with that tarabagan flea, the only living specimen out of forty-four of its kind, that is being securely incarcerated in Manchuria, and kept without nourishment in order to fit it for a vigorous attack upon a human being. This is the comic side of the incident. But there is another, which is serious. It is beginning to be believed that the fleas referred to, and that are parasitic on marmots and other rodents,

are carrying agents of the plague virus, and this is the way the theory is to be tested. If plague follows the experiment the victim will become a martyr to science, and if death, his friends should be generously compensated.

* *

We are hearing a good deal about the referendum just now. It is the rule in Switzerland, by its instrumentality, for the people to confirm, or reject, the Acts of their legislators. It has recently been put into operation in Queensland (Australia), on the Question of the use of the Bible in public schools, which for a period of thirty-five years had been prohibited. A great change of opinion in reference to the subject must have taken place, since the appeal directly to the people resulted in the reversal of the law by a large majority. Henceforth "selected lessons" from the Scriptures will be given by the teachers, and ministers will be permitted to arrange with the school authorities for giving religious instruction to children of their own denomination.

* *

Instances have come to light of extreme theological narrowness in connection with the late Coronation celebrations in different parts of the country. In one instance, the Bishop of Hereford resolved to try to exercise a unifying influence among the different denominations of the city by asking them to join him and other Church people in the celebration of the Communion Service together in his Cathedral on Coronation Day. No sooner was the idea made public than the great ecclesiastical "Tare 'em," Lord Halifax, fell foul upon him, and in his despairing cry about desecration and unseemly conduct, flew to the Archbishop of Canterbury to issue an injunction against such ecclesiastical wantonness. What His Grace of Canterbury's reply was I do not know, but the Bishop carried out his intention and held the service in the place and on the date already mentioned. Another instance concerning our minister and his congregation at Ilminster, in Somersetshire, where a gathering of the Orthodox Nonconformist congregations was held in honour of the Coronation. The Unitarians of the town, however, and there are some old influential families among them, were not allowed to join. This conduct on a public national occasion, *Truth* denounces as a "deplorable exhibition of religious bigotry," which in truth it was, and a mean one at the same time. Similar displays of narrowness took place at Boston and Bridgewater. I trust the congregation there will survive the blow.

W.S.S.

— ULSTER —

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